

School of Theology at Claremont



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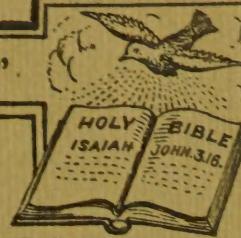


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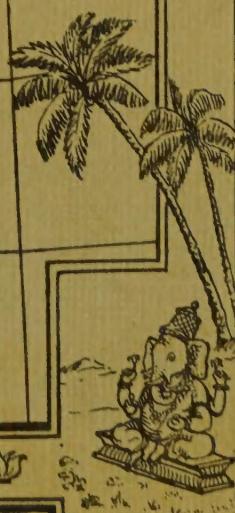
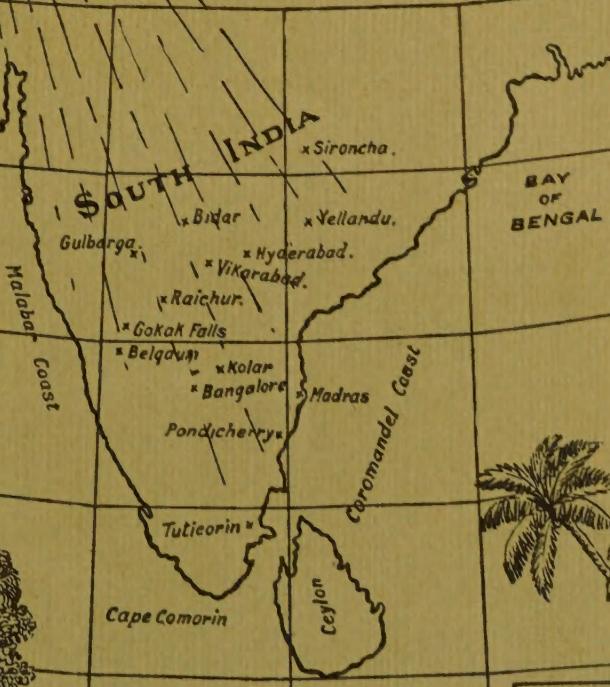
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11/25
"Lo! I am with you Alway."



South India Conference of the METHODIST EPISCOPAL CHURCH. **MESSENDER** of the **CROSS**

TO



Methodist Episcopal Church

SOUTH INDIA CONFERENCE.

Hyderabad District.

REV. CHAS. E. PARKER,
DISTRICT SUPERINTENDENT.

METHODIST PARSONAGE, CHAPEL ROAD,
HYDERABAD, DECCAN, INDIA.

Reed 8/14/25

1st July 1925.

My dear Friend,

You have been giving your money, thought and prayers for the extending and building up of Christ's Kingdom in this great needy land of India. I have often wished that I might give you a general view of the work that has been accomplished throughout our South India Field as a result of the prayers and consecrated gifts of our friends at home. I am glad to send you herewith this illustrated report giving an Air-man's view of the entire work of the South India Conference.

God has indeed done a marvellous work in this part of India. When I look back over the time I have been in India and think of the work twenty-four years ago and now, I feel constrained to cry out "What hath God wrought?"

When you consider what has been accomplished within the last fifty years starting with just a little handful of workers before a great multitude of people who were so filled with fear and superstition that they were afraid to come near the Missionary, you can imagine what a marvellous programme God must have for the future with the band of workers now on the field facing the great multitude of India's people who are reaching out after God. India to-day is thinking very seriously and it seems to me that we are on the verge of that time in this land when "A nation shall be born in a day".

I shall appreciate very much an acknowledgment so that I will know whether you receive this booklet or not.

Thanking you again for all your help and praying that His richest blessing may rest upon you continually.

I am, as ever,

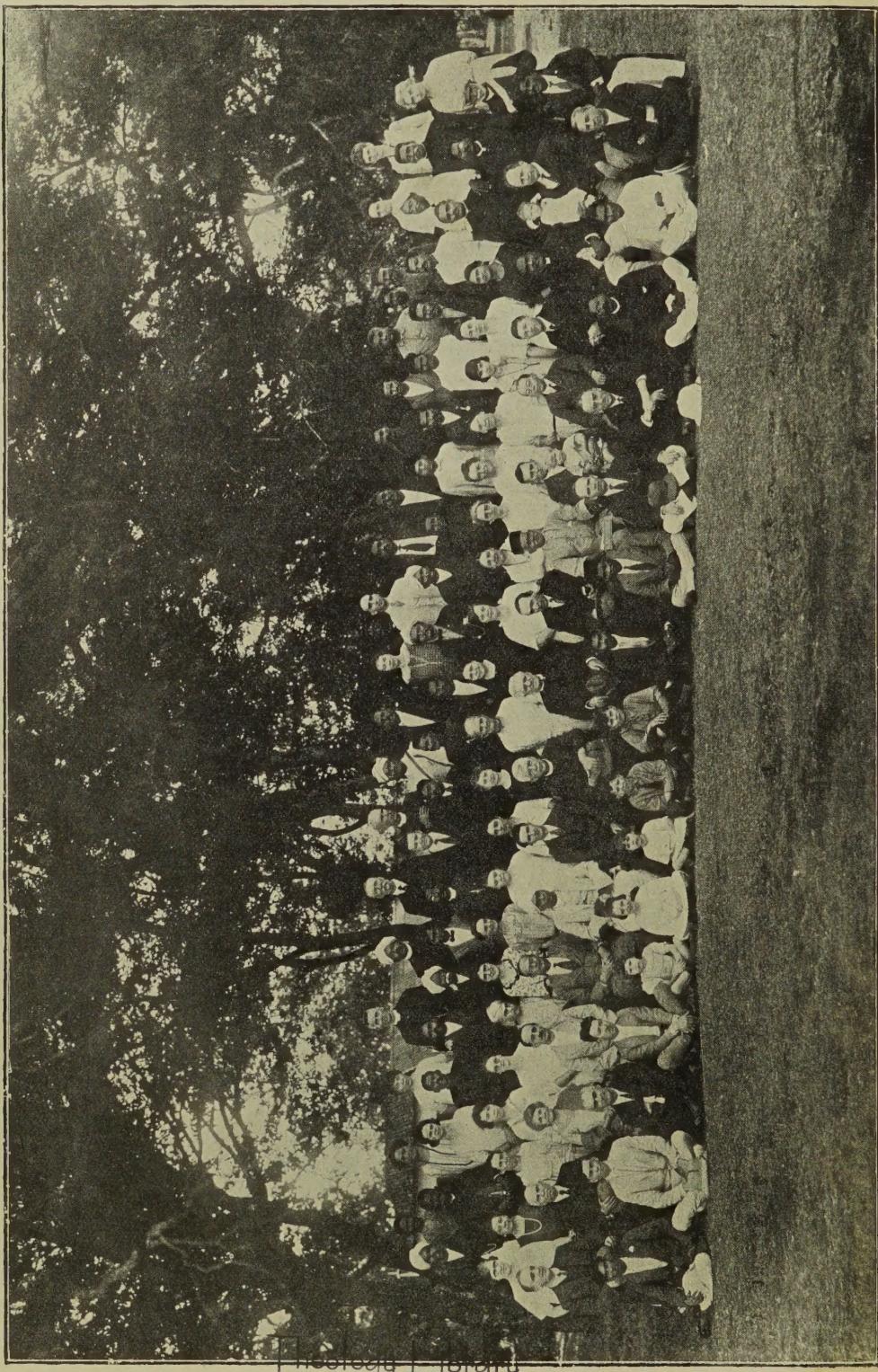
Yours in His glad service,

Reed 8/14/25

Chas. E. Parker

Ans 8/14 25

SOUTH INDIA CONFERENCE GROUP—1924.

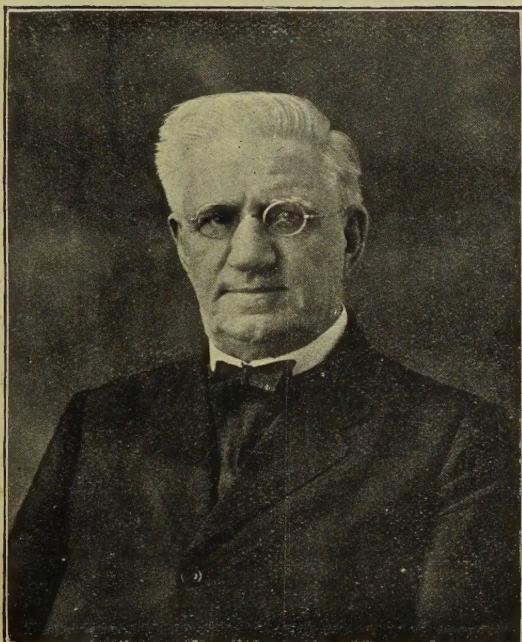


Theology Library

SCHOOL OF THEOLOGY
AT CLAREMONT
C.I.S.

INTRODUCTION

THE next session of the South India Conference will be its Jubilee Session, and is an appropriate time for us to review the history of its work, and encouraged by what God has accomplished in the past to prepare ourselves for new effort in the future. "The Messenger of the Cross to South India" is being sent to the faithful friends and loyal supporters of our work in South India that they may know something more of this wonderful Southland, and realize and share with us on the field the opportunities and responsibilities in the educational, industrial and evangelistic work that are before us.



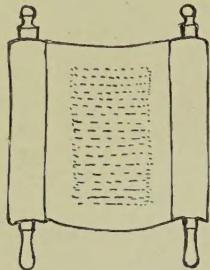
nigh forty years, and believe there is going on in this vast Southland a movement as deeply spiritual, and as genuine, and as far-reaching as I have known in India. At the last General Conference I was transferred to South India Conference, and already the missionaries, Indian ministers and workers, and the people of this wonderful Southland have completely taken hold of my heart. In introducing this "Messenger of the Cross" I do so with prayer, and with the expectation that it will help each reader to realize as I have done the magnitude of the opportunities before us, and that each heart may be captured as mine has been by the personality, and the devotion of the missionaries, Indian workers, and the people of this marvellous field.

There are eleven districts within the bounds of the conference, and the territory now known as the South India Conference will—in the not far distant future—be two, then three, and probably four Conferences. The area representing Methodism's territorial responsibility is over 210,000 square miles in extent and has a population, for which we as Methodists are responsible, of approximately thirteen million souls. Over these rugged hills and fertile plains of the Peninsula, where ancient kings waged war, conquering and re-conquering, the soldiers of the King of Kings are now carrying on their campaign in five different languages.

In all of this the missionaries of the Woman's Foreign Missionary Society are laboring side by side with those of the Board of Foreign Missions and in this review of the whole work, their splendid share will be ably represented.

I have been in the evangelistic movements of Northern India for well

Frank H. Waite



HISTORY FLASHES

BACKGROUND.

The Methodist Episcopal Church opened work in India, 1856—57.

North India Conference was organised in 1864, its field being Oudh and Rohilkhand.

True to type Methodism leaped all boundaries and appeared South of the Ganges.

Spiritual destitution among British and Anglo-Indians appealed to James M. Thoburn and others. In 1870 William Taylor was called from far-distant fields of marvellous evangelistic success. Four years of wide-spread and faithful evangelistic effort followed.

That great evangelist called missionaries into the field and secured recruits on the field until in 1876 Methodism was firmly planted in 18 important centers and had no less than 25 pastoral appointments under three organized districts.

ORGANIZATION.

In 1876 South India Conference was organized. Bishop J. E. Robinson wrote of it as "the greatest Conference Methodism has ever rejoiced over" and added, "It represented a truly marvellous congeries of races, religions and languages."

At its organization its field lacked but little of being India-wide, (See map opposite).

Its organized Churches were in Calcutta, Bombay, Madras, Hyderabad and Secunderabad, Bangalore, Karachi, Lahore, Ajmer, Agra, Poona, Igatpuri, Allahabad, Jubbulpore, Nagpore and a little later even Rangoon and Singapore were added, but all belonged to "South India Conference."

Within that field there are to-day roughly speaking (for boundaries overlap to a degree) nine Annual Conferences in place of one, and about 350,000 in the Christian Community where there were in 1876 only 1636.

The five Episcopal Area Headquarters of India, Burma and Malaysia are all within the bounds of what was South India Conference up to 1887.

Of the charter members of South India Conference three became Missionary Bishops, William Taylor, James M. Thoburn and John E. Robinson. Of those whose names had a place on our rolls at a later date, two became General Superintendents, William F. Oldham and Homer C. Stuntz.

Compare the South India Conference of 1876 with that of 1924—

Extent almost India-wide in 1876	...	210,000 square miles in 1924
Christian Community 1,636	"	76,152 in 1924

DIVISIONS—In 1887 South India had a Christian Community of 2,367. Calcutta and Burma districts were then cut off to form the Bengal Conference. At that time Bengal had a Christian Community of 1,538 and South India 829.

In 1891 South India had a Christian Community of 1,370. The Bombay district was in that year formed into the Bombay Conference with a Christian Community of 787, leaving South India 583 and with boundaries nearly as they now are.

Note that South India's Christian Community of 583 in 1891 had grown to 2,767 in 1900; 8,004 in 1908; 52,725 in 1916; and 76,152 in 1924.

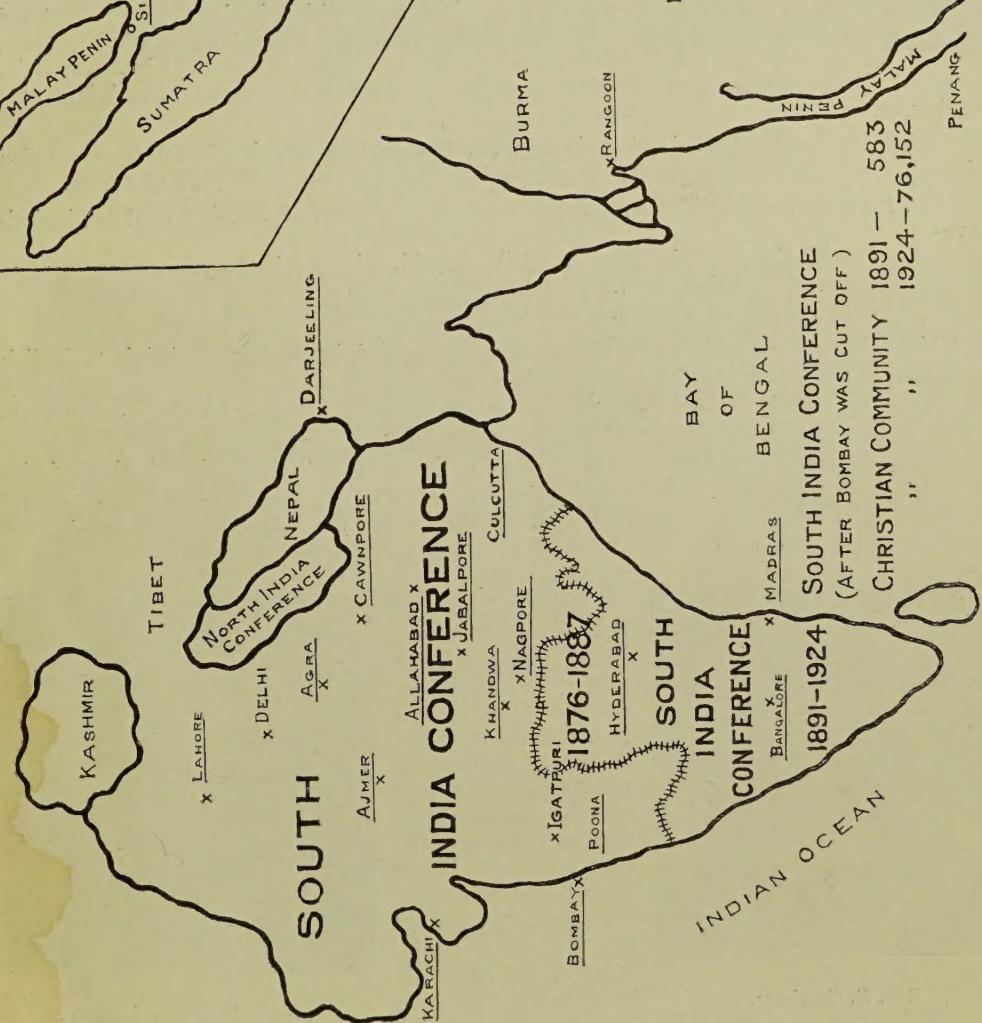
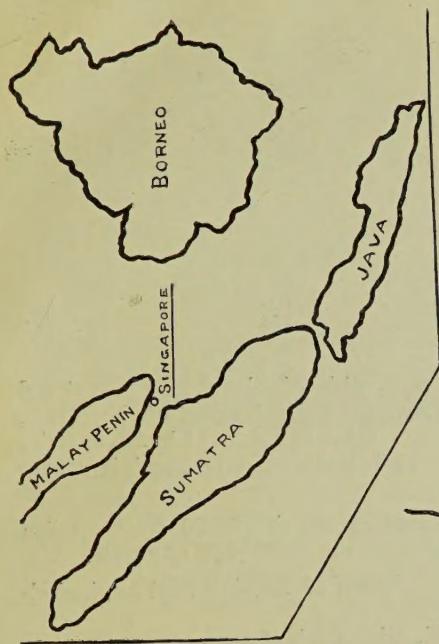
And now division is proposed again and will probably be effected at our 50th session —nine months hence.

Note here that we have a Christian Community 76,152 to make up the two new Conferences as against 1,370 at the last division in 1891 and 2,367 at that of 1887.

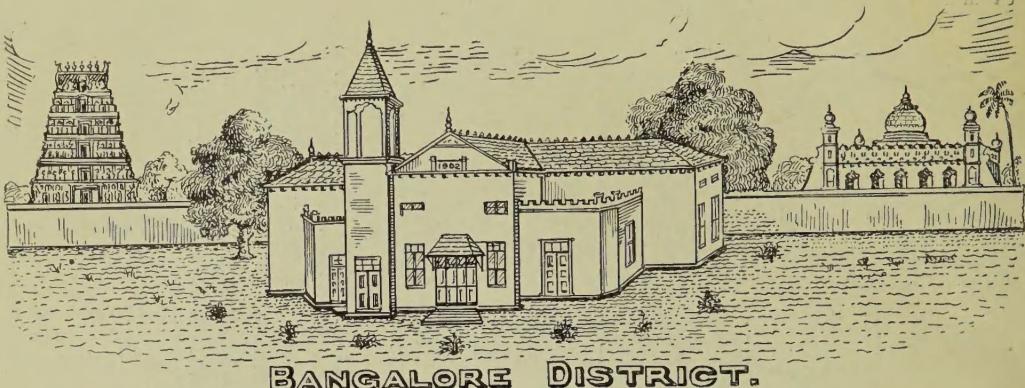
As we note the growth of fifty years "we thank God and take courage".

Truly, "It is the Lord's doing and marvellous in our eyes."

W. L. KING.



MAP SHOWING
SOUTH INDIA CONFERENCE
1876 - 1887
NAMES UNDERSCORED = CENTERS OF
WORK UP TO 1887
||||| PRESENT NORTHERN
BOUNDARY OF S.I.C. CONFERENCE
1876-1887
CHRISTIAN COMMUNITY 1887-2367
CHRISTIAN COMMUNITY 1887-2367



BANGALORE DISTRICT.

WE ARE HERE? In the south-eastern part of Mysore, which is the second largest and most progressive Native State in India. Its official language is Kanarese, though Telugu and Hindustani are spoken almost as much. Chief industries are farming, stock-raising, sericulture and weaving. Gold-mining near Bowringpet.

Why? Our reason for being here is to evangelize an area covering 3,000 square miles including 1,500 villages and towns, the population approximating 2,000,000 of people.

How? Under God's guidance, through a consecrated staff of Mission workers, including:—

- (1) An Evangelistic Force of 73 Some paid, others voluntary.
- (2) " Educational " 60.
- (3) " Medical " 20.

Chief Centers.—BANGALORE (Cantonment) and Vicinity.—Has a thriving English Church full of good people and good works. At this church worship the two English Boarding Schools, viz., Baldwin Girls' School, whose Principal is Miss Muriel E. Robinson, Baldwin Boys' School, whose Principal is Rev. Zenas A. Olson.

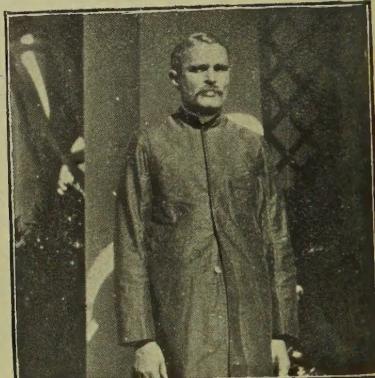
Both schools are carrying on a splendid work (See pp. 36 & 37). Further, both Societies are doing good work in the Vernacular, maintaining Day and Sunday Schools, Village Touring and Zenana work. Tamil and Kanarese services are held regularly in the English Church until the new Vernacular Church can be built.



Rev. G. Gershom.

Kolar.—This is the Jerusalem of the large Christian Community, which began at the time of the great famine. Here is a large Central Church capable of seating 1000 people and is often filled to capacity. (See Sketch above.)

Glimpse is given of the efficient pastor. Like Moses of old he is a true leader of Israel out of Egypt



Rev. B. Moses, Pastor.

into the Promised Land. Our District Evangelist according to name Gershom might be the first born son of Moses but in reality is his spiritual father. He has been Conference Evangelist, speaking five different languages fluently. He is a gifted composer of Christian

Lyrics. Kolar Church is mother to smaller congregations in the near villages of Elim, Bethany and Nazareth. Her total collections for all purposes last year were Rs. 2,355.



Kolar institutions are seven in number, W.F.M.S., four, and Parent Board, three. Space does not permit us to enlarge on their splendid work.

- (1) Girls' Boarding School, Primary to High, with Hostel.
- (2) Ellen Thoburn Cowen Memorial Hospital. (See Page 33).
- (3) Conference Nurses' Training School. (See Page 39).
- (4) Wilbur Paul Graff Baby-Fold. (See Page 38).



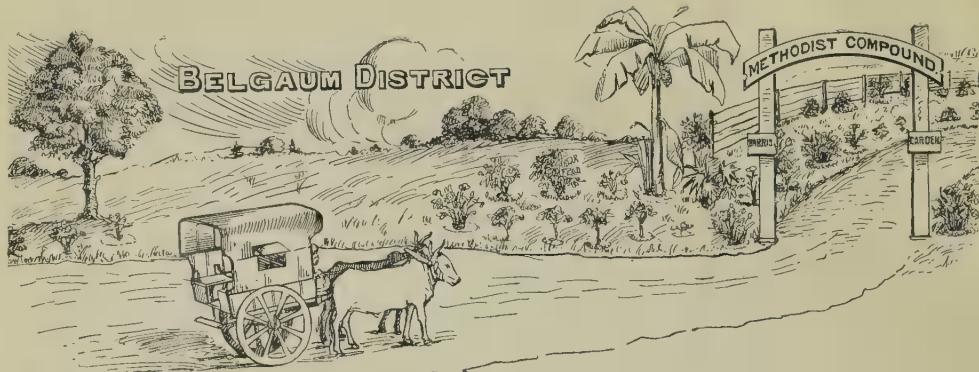
- (1) Kolar Normal and Training Institute. (See Page 40).
- (2) Boys' Boarding Schools, Primary to Middle with Hostels, including Hostel for Christian boys attending the Government High School in the Town.
- (3) Biblical Training School (Entrance, Lower Secondary Pass) is for both girls and boys. Thirty-four promising students are now in training.

A good sized farm helps furnish provisions for the Boys' Hostel. In the 130 Sunday Schools of the District over 3,000 children are taught the story of Jesus and His Love.

At Srinivaspur a whole Village group have done away with their idols and together with their venerated priest have accepted Christ as their Saviour and Lord. To hear them sing the songs of Redemption so heartily is unspeakable joy to our hearts.

You, who are patrons and friends, helping in this work by your prayers and your gifts have a right to rejoice with us. You are holding shares in all this spiritual investment; may your dividends in spiritual returns make for your own soul's enrichment. Pray that more may be led to share in this undertaking for our Master. Yours cordially,

H. F. HILMER.



BELGAUM is now on the map. The Big National Congress held here in December put us into the world's eye.

Evangelistic work first established in Belgaum by the London Mission in 1820. Work taken over by Methodist Episcopal Church under Bishop J. E. Robinson, 1905.

Beynon-Smith High School established 1832, now the largest Methodist High School in the whole of India. In 1924, 730 students. More than fifty turned away. No room to accommodate more students. Now occupying in part old, unsuitable rented buildings in order to accommodate present numbers. Ours is the largest of the five High Schools in Belgaum. Great opportunity for Educational and Evangelistic service. People asking for a College. It is our chance. If new buildings are supplied many more students can be accommodated and the school will be self-supporting. Scripture taught in all Classes. One Brahmin boy said when buying a Bible "I am a Christian. I read my Bible and pray every day." One Mohamedan teacher said, "I believe in Jesus Christ. I like your Bible. It helps."



Belgaum Kanarese Church. About 100 years old.

Two of the oldest Chapels in our Methodist work in India are found in this District. Six thousand and four hundred Christians in District. Some Caste Converts. More than five hundred villages on District. Christians in one hundred and twenty five villages. Great need is properly trained Pastor Teachers and Bible-women. Evangelistic and Village School Work hit very hard by the cut. Nineteen teachers cut off. Nine schools closed. Others poorly manned. With proper funds great chance for development.

Rev. J. H. Garden writes:—Our best work during the year has been in bringing up our Day and Sunday Schools to a higher standard. This past year thirty schools under Government Inspection. Good report from the Inspectors with promises of Grants in-Aid. The Sunday School inspections and examinations, held for first time, have shown *similar* improvement. One hundred and six Beydars, people of fine warlike bearing and very independant Caste, have been baptized.

Miss Munson writes :— Belgaum has five Boys' High Schools with a total enrollment of 2,400 and one Girls' High School with an enrollment of 35 girls. Does that look like equality of opportunity ?



A Village School, with relatives of Boys.

1. X Is a native of the Village who teaches a Village School and then walks five mile to High School daily. 2. X Is the Teacher from the Hostel.

A visitor lately asked "Where will these boys who are so nearly Christian get their wives?" Not more than 35 of the 700 can marry girls who have had a Christian education. The others must marry uneducated girls who are idol worshippers. This means that the family will not become Christian. No nation rises higher than its women. Are we doing our duty by Indian Women?

Appointments in two districts :— Miss Maskell is appointed to the huge Gokak Field and the Belgaum Village Circuit which is also quite enough for one appointment. How long will it be? The cry is, help the women, help the women, of India. Send us another W.F.M.S. Lady by the next boat. Can a woman carry water on both shoulders?

Day Schools :— Four large Primary Day Schools in Belgaum are work of the W.F.M.S. and will be a great asset to the new Girls' High School when it comes.



Mothers who were in the "Opportunity Class"—Future Bible-women.

God says to us as He said to Moses, "Go Forward". Will you not pray that God will raise up for us "stones from the rubbish heaps" to build the walls? Don't you hear the cry of the people?

"Why should I wander an alien from thee

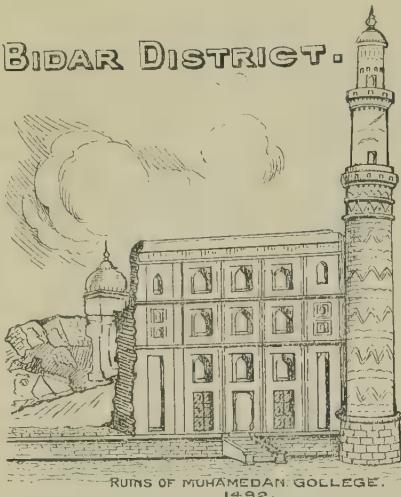
Or cry in the desert for bread?"

Listen! They say, "You have led us out from the wolves and the wilderness. You are our shepherds". If you cut us off to whom shall we go?

JOHN D. HARRIS.

Training Schools: Young men and their wives are coming from the village for special training. The women do not know even the alphabet. They are in an Opportunity Class. They learn to read, to write, to sew, to dress properly, to sing, to pray and to tell Bible Stories. What a Curriculum! It pays.

BIDAR DISTRICT.



RUINS OF MUHAMMEDAN COLLEGE.
1492.

small village to date: two Members of Annual Conference; one Doctor; three Local Preachers in charge of Circuits; one boy graduating from High School in 1925; one expert carpenter teacher and a corps of Christian carpenters and masons; five capable Bible-women; one maker of the famous Bidar-ware; and a half-dozen promising boys and girls now in Grammar School. (See picture below).

The District area is double that of the State of Delaware, and contains 909 villages of which 214 now contain ten or more Christians. Work opened up in 1893. First converts baptized in Mirjapur three years later. In 1913 there were less than 2,000 Christians; in 1921, 5,841; and in 1924, 8,790. Thousands are now beseeching, and a break into higher castes is imminent! Harvest now ripe, but the laborers (50 families) are so few!

In November 1923 the Holy Ghost was poured out marvelously upon the first jungle camp meeting held at Bondla Bavi. Since then, Pentecost has been repeated again and again so that revival Methodism, with souls being definitely saved from sin and filled with the Holy Ghost has become the life of the area, promising wondrous prospects for village and institutional work. May the Methodist Revival never end!

The women's work under the W.F.M.S. prospers. Fifty-five Bible-women help turn many captive women each month from idols. Sixteen years ago the Bidar Girls' School opened with but two girls, but now there are 75 enrolled. In this time twenty-three Bible-women and teachers have gone forth into the work, and the number is increasing year by year.

BIDAR! 65 miles off the railway! A missionary from a station on the railway on a recent visit to Bidar said, "I feel like I have climbed up to the moon and some one has taken the ladder away!" "The Bidar missionary answered," I feel like I have climbed up to heaven and some one has taken the ladder away, and I'm very happy!"

Bidar District! Every opportunity for blessed service and Kingdom investment paying immense dividends Now!

An example:—Can any good thing come out of an outcaste village? Let us see! Mirjapur, near Bidar, with about 75 Christians,—first baptisms 28 years ago. Output from this one



The little Village of Mirjapur.

The Boys' Boarding School opened 19 years ago with only two boys. It now enrolls 85. This number could be doubled very speedily if funds were available. The school will soon be compulsory vocational, with every boy learning a suitable trade. Six Bidar boys returned from High School are now on the teaching staff. A supply of preachers,



Baptismal Scene in an Indian Village.

teachers, and Christian artisans is beginning to flow back into the work. Two artisan exhorters are now in the work on 1-3 pay, preaching the Gospel as they earn the balance of their livelihood. The aim is to flood the country with such Christian artisan-preachers!

In 1917 the Bible Training School for village workers was opened. Since then 41 families have been trained and thrust forth into the ripened harvest field. Many are marvels of divine grace! A year ago Pentecost swept through the school, resulting in a year's work being done in about four months, and 5 families enabled to go forth to work nearly a year ahead of the usual time. Must such a school be closed now on account of lack of funds, and the feeder of "harvest-hands" be cut off?

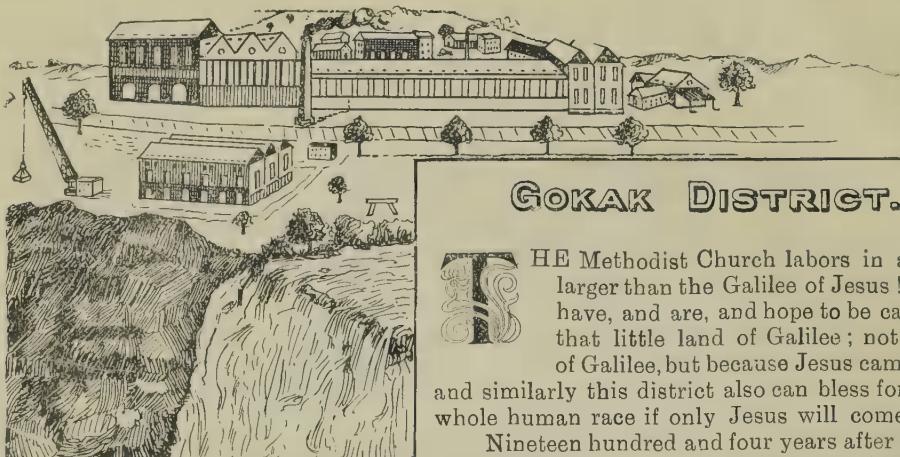


Bidar Methodist Hospital—Once used as a school now to be re-opened.

A half million hearts beat high with hopes at the prospect of our Mission Hospital being re-opened and manned by an excellent American Doctor. Only one such doctor to try to meet the needs of expert medical help for such a large population! You who can call in five doctors over the telephone in five minutes, if the need arises, ponder India's needs and pray without ceasing!

After all, it is "Not by might nor by power but by my Spirit, saith the Lord." Dear Friends! Please continue to help in this glorious work by your constant prayers and your gracious gifts.

C. W. SCHARER.



GOKAK DISTRICT.

THE Methodist Church labors in a district larger than the Galilee of Jesus ! All you have, and are, and hope to be came from that little land of Galilee ; not because of Galilee, but because Jesus came into it : and similarly this district also can bless forever the whole human race if only Jesus will come into it !

Nineteen hundred and four years after the birth of Jesus this Gokak District had practically never

heard of him nor of the kingdom he preached in the land where lilies bloomed and sowers planted seeds. No savior from sin and no spirit that comes to strengthen, comfort, and commune had they ever heard of. But in twenty years what do we find ?

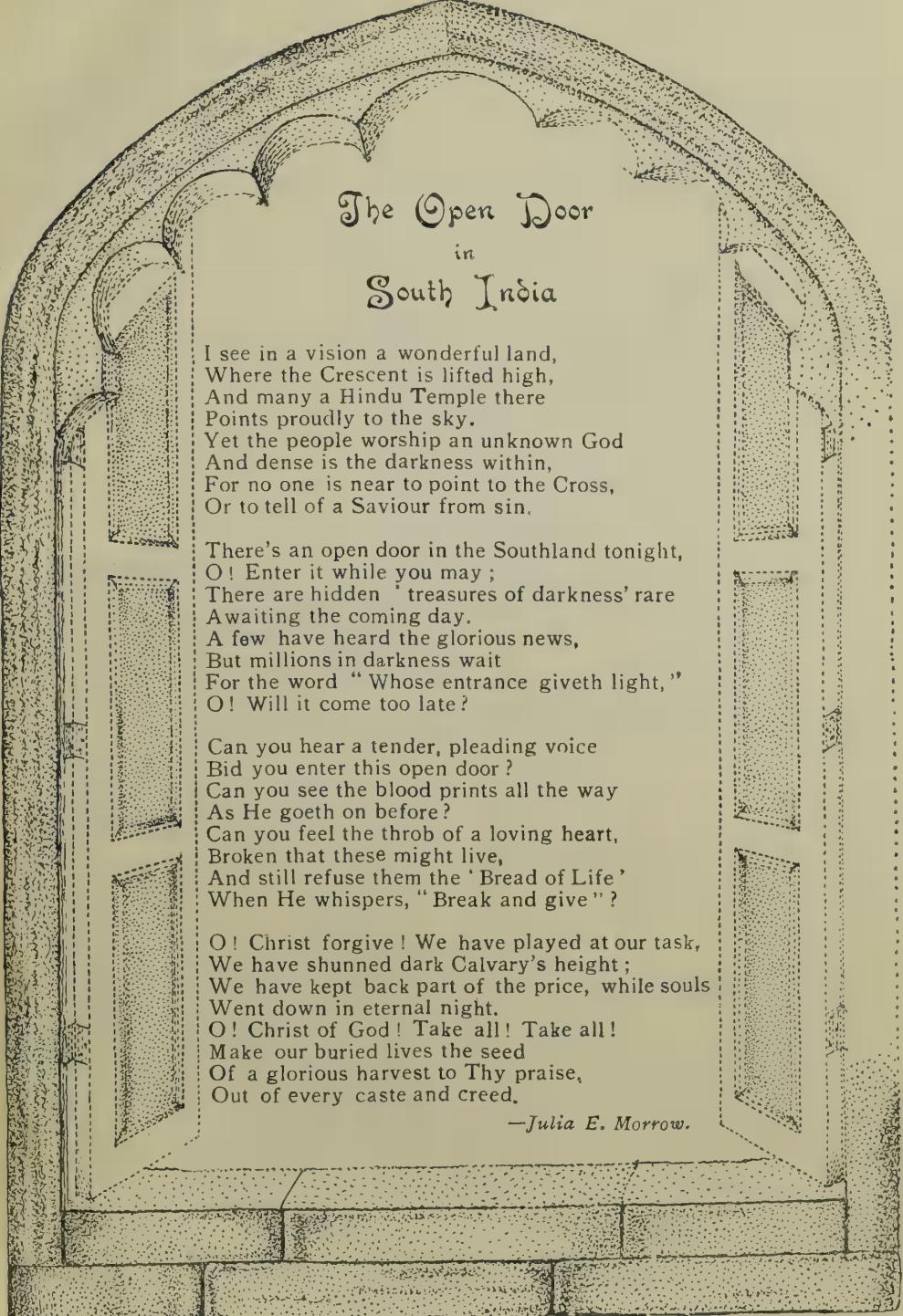
We find five thousand baptized people in sixty-three widely scattered villages, with forty village Christian schools and one high grade middle school ; two Indian members of Annual Conference, one of them a graduate of our Lucknow Christian College and the other a graduate of our Jubbulpore Theological College ; two other ordained ministers and many local preachers and exhorters ; many boys in our English high school in Belgaum and some in our colleges in Jubbulpore and Lucknow preparing for the ministry ; and one large settlement of seven hundred people given us by the Government to be reclaimed at Government expense from their criminal tendencies. Jesus has come into the district !



But this is only the beginning ! Yesterday I held a quarterly conference in Ankalgji, where in a radius of three or four miles are twenty-five villages. Not far away I passed villages whose names the preacher with me did not even know. Other quarterly conferences will be held in Gokak Falls, Chikodi, Naguoor, Kaujalgi, Hosur, and Mamdatpur—all important centres with work going on in the towns around.

Pray for us and the work, and for some years more keep sending us your help until we are strong enough to stand alone. To leave us now would greatly harm the work.

A. B. COATES.



The Open Door in South India

I see in a vision a wonderful land,
Where the Crescent is lifted high,
And many a Hindu Temple there
Points proudly to the sky.
Yet the people worship an unknown God
And dense is the darkness within,
For no one is near to point to the Cross,
Or to tell of a Saviour from sin.

There's an open door in the Southland tonight,
O! Enter it while you may ;
There are hidden 'treasures of darkness' rare
Awaiting the coming day.
A few have heard the glorious news,
But millions in darkness wait
For the word "Whose entrance giveth light,"
O! Will it come too late?

Can you hear a tender, pleading voice
Bid you enter this open door ?
Can you see the blood prints all the way
As He goeth on before ?
Can you feel the throb of a loving heart,
Broken that these might live,
And still refuse them the 'Bread of Life'
When He whispers, "Break and give" ?

O ! Christ forgive ! We have played at our task,
We have shunned dark Calvary's height ;
We have kept back part of the price, while souls
Went down in eternal night.
O ! Christ of God ! Take all ! Take all !
Make our buried lives the seed
Of a glorious harvest to Thy praise,
Out of every caste and creed.

—Julia E. Morrow.



GULBARGA DISTRICT.

and sixteen souls. The latest statistics show returns as follows :—

Total number of Christians	... 5,516
Baptisms during the year	... 179
Total Christian workers	... 74
Number of Sunday Schools	... 46
Total ministerial support	Rs. 1,138

The year was one of considerable anxiety. The crops suffered considerably owing to the general failure of the rains, and there was a rapid rise in the prices of food grains. Cattle also suffered much for want of fodder and water. Owing to lack of sufficient local employment a larger number of people emigrated from this district to Bombay and other parts in search of labour. This great distress has plunged our workers into debt from which it will be difficult for them to extricate themselves, unless special famine relief is made available.

Our village Christians are for the most part Madigas, but there is a sprinkling of other castes.

Our Lingayat Christians are growing in grace. Every where Lingayats are friendly to us and in every circuit we have genuine enquirers among them.

GULBARGA district which covers an area of 6,975 square miles has a population of 113,903 of whom two-thirds are Hindus.

We have seven circuits and a Christian community of five-thousand five-hundred

and sixteen souls. The latest statistics show returns as follows :—



Lingayat Christian Leaders.



Lambadi Christians.

I cannot close this message without voicing, on our own behalf as well as on behalf of our people, our deep appreciation of the kindness and ready help always afforded us by many friends as well as by the Board in New York. Praise God for all His benefits. God is with us and He will supply all our needs.

NANAPPA DESAI.

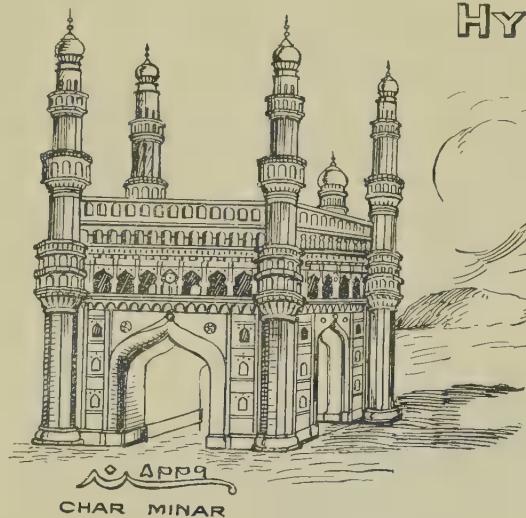


Annual Conference Members.



Gulbarga District Conference.

HYDERABAD DISTRICT.



THE key which unlocked the door for the first Methodist Episcopal service in Hyderabad District was turned in 1873. In 1901 there were in the district 60 Indian Christians and one mission property apart from a small plot owned by the Woman's Foreign Missionary Society.

In 1924 there were 5,312 Indian Christians. We also have one of the best equipped Mission Boys' High Schools in the State, and a Girls' High School which passes more girls in the Government examinations, sends more to college, and prepares more for the service of the Kingdom than any Girls' School in the State.

Stanley Girls' School is the only Christian Girls' High School available to the twelve and a half millions of the Nizam's Dominions and the only Girls' High School of any kind open to the 90 per cent. of those whose mother tongue is not Urdu. Grateful girls who have gone out from this school to become leaders among doctors, nurses, and home-makers are all loyally bearing their share of the support of the school and bringing honour to its name. The Boys' School also has undertaken to make ragged village urchins into whole-hearted Christians, intelligent teachers, and consecrated workers for Christ.

Twenty years ago two men came to Hyderabad to be baptized. They went back to their village fearing to say much, but God was in their hearts and it was only a few years until the whole village was baptized. The policeman who then tried to frighten them by firing his gun over their heads, today is an interested attendant at our meetings. It is from just such villages as these that we get our children for the schools.



Miss Edith D'Lima, First B.A.
from Stanley Girls' High School.



There are over two-hundred boys in our Boys' High School. Is the school worth while? One incident will answer the question. Only a few years ago when we entered a certain village the people ran away and hid themselves lest we might take them away and sacrifice them. One summer one of the high school boys went out to this village and lived among the people. As a result many not only became Christians but he and they with absolutely no help from the Mission built a school house which is now also used as a chapel. Pretty good summer's work for one high school boy! Don't you think so?



This school was built one summer by a high school boy and his converts.

But the joy is not unmixed with heart-ache. One day four men came to the District Superintendent.



These men representing six-hundred people had to be refused a preacher for their four villages because there were no funds for his support.

"There has been a great war in the world and much money has been spent so we cannot get enough for paying preachers. We will have to send away your neighbor's preacher for want of funds".

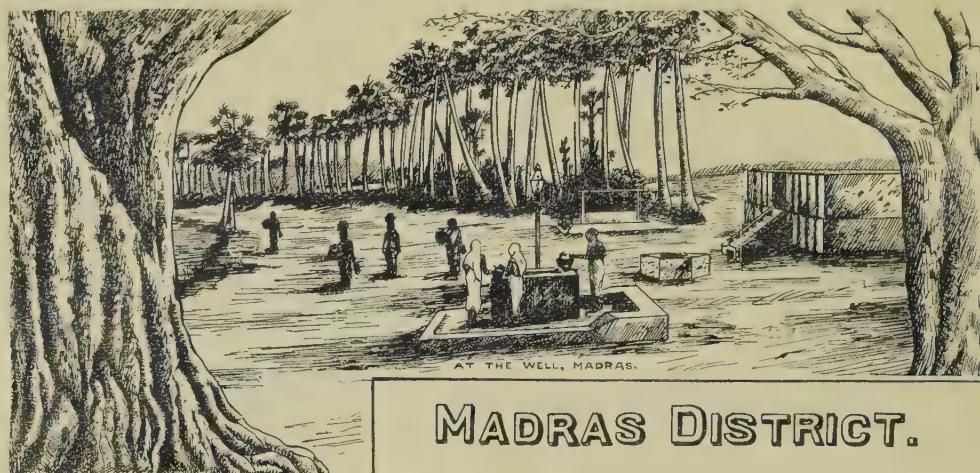
"But we will build him a house and pay part of his support".
"Ah, but who will pay the balance?"

"Each of us represents at least one hundred and fifty people who are ready to give our hearts to Jesus Christ. You told us that you would receive us if we would bring them. Will you not receive us now?"

"I am so sorry to have to say to you, 'wait', but I will have to do it because we have no funds to support a preacher for you".

"But you said you would. Were you only talking? What will our people think of us when we go and tell them that you will not receive us now?"

C. E. PARKER.



MADRAS DISTRICT.

WORK gathers about two centres, Madras and Tuticorin, 446 miles apart. Madras, the Capital of Madras Presidency, is located in a very fertile, well-watered, and thickly populated portion of South India, a fine city of 518,660, with fine roads, a splendid harbor, many grand buildings, courts, the Madras University with nine colleges, including Arts, Medicine, Engineering, and Law.



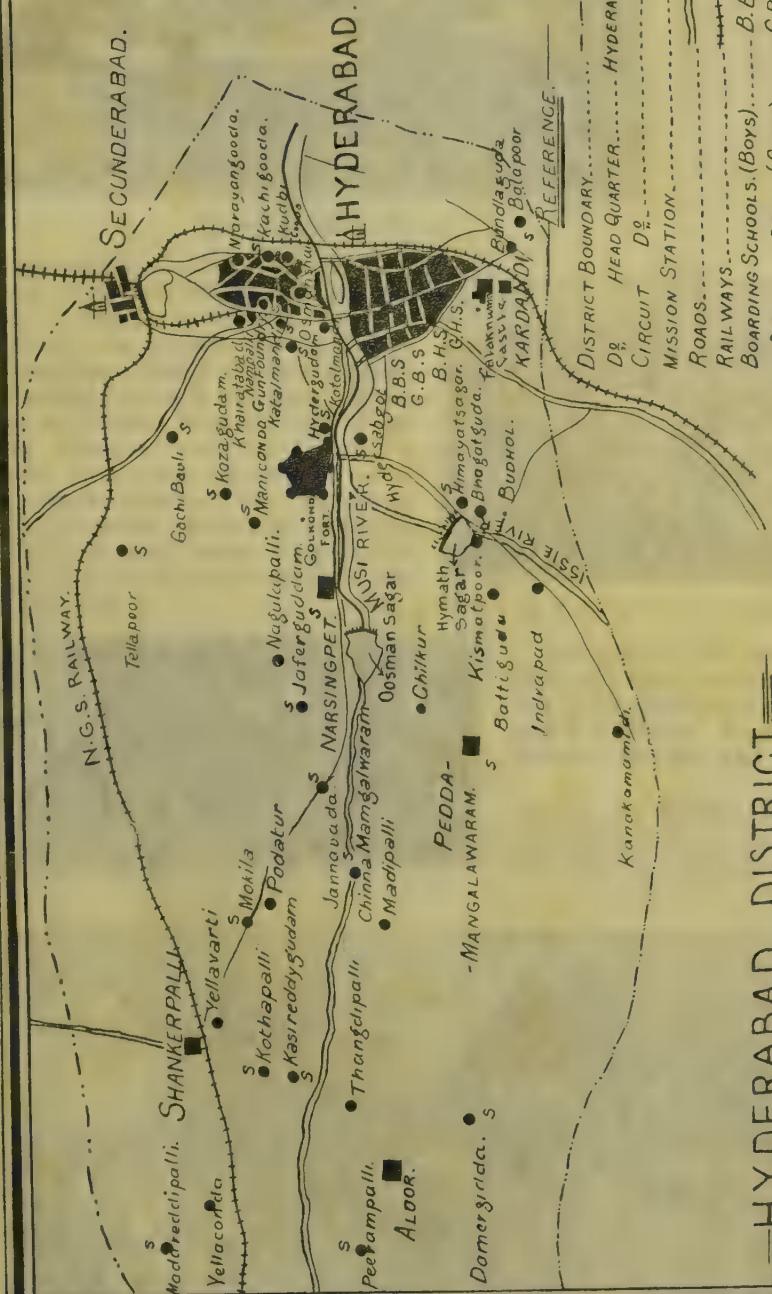
Our Tamil Church has one of the largest Protestant Congregations in the city, 600 being an ordinary audience, rising to 1200 and even 1800 on very special occasions. Tuticorin is another seaport with 60,000 inhabitants, large cotton mills with over 10,000 operatives, and exports and imports second only to Madras. Pondicherry, a French possession 100 miles South of Madras and 350 North of Tuticorin, another seaport with a population of 80,000, has for many years been included in this District, but has not been occupied for lack of funds, and there has been no worker there to care for the small congregations gathered long since. The "cut" necessitated this year, 1925, dismissals of some 20 workers.



Head Master of Boys' Boarding School.



A Drama in Girls' School.



DISTRICT BOUNDARY.....	D ₈	HEAD QUARTER.....	H Y D E R A B A D
CIRCUIT D ₈	D ₈	MISSION STATION.....	
ROADS.....		RAILWAYS.....	
BOARDING SCHOOLS (Boys).....	B.B.S.	BOARDING SCHOOLS (Boys).....	B.B.S.
D ₈ D ₈ (Girls).....	G.B.S.	D ₈ D ₈ (Girls).....	G.B.S.
Boys' HIGH SCHOOL.....	B.H.S.	Boys' HIGH SCHOOL.....	B.H.S.
Girls' HIGH SCHOOL.....	G.H.S.	Girls' HIGH SCHOOL.....	G.H.S.
CHURCH.....	A	NON MISSION STATION.....	

N.M.K.

E 3.3
201

Diseases

of

Cities

Moscow St. Petersburg &c.

Admiral - - - - -

General - - - - -

1862-868

1862-868

1862-868



Where East Meets West.

trict a total of 2,662 children. We have 37 Church buildings largely the gift of friends in America, but also partially the contribution of Indian Christians. Nearly all these are used as schools through the week. There are 104 Sunday Schools, 182 Officers and Teachers, and 3,042 scholars under 12, 921 over 18, totalling 4,063 in Sunday Schools. Our collections in all Churches totalled Rs. 12,396 of which over half came from Indian Churches. Rs. 3,503 are raised in fees in the schools.

The Methodist community numbers 5,395 on the District. Last year there were 453 baptisms. We sold 209 Bibles, 224 New Testaments, 10,275 Scripture portions, and distributed 80,250 other tracts and books. Madras has a very large literate population. There are 91 pupils in the Boys' Boarding School, 176 in the Girls' Boarding School, and in the 50 schools of the Dis-



Gathering Materials for New Building at Girls' School.



"The least of these."

Missionaries: Rev. and Mrs. W. L. King; Rev. and Mrs. Paul G. Dibble; Rev. and Mrs. J. B. Buttrick; Miss Comstock; Miss F. F. Fisher; Miss F. B. Young; Miss McCann; and Rev. and Mrs. J. J. Kingham.

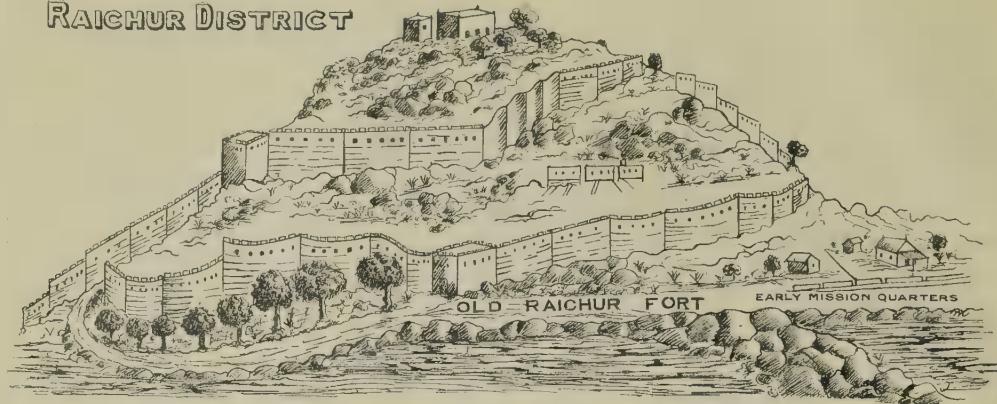
There are 103 Members of the Epworth League, 35 of the Intermediate League, and 332 of the Junior League.

J. J. KINGHAM.



Bishop Warne visits a New Church near Tuticorin.

RAICHUR DISTRICT



RAICHUR District lies between the Krishna and Tungabudra rivers covering an area of 6,000 square miles. We are half way between Madras and Bombay.

Latest census report says that 70,000 Mohamedans live in the District.

A great revival of Mohammedanism is spreading throughout our section. Preachers of the Faith of Islam are touring our Christian villages trying to persuade our Christians to become the followers of the Prophet of Allah.

At our revival meeting held just before Conference the Holy Spirit fell upon many of the preachers and Bible-women and there was great joy in the camp and shouts of victory rang heaven high.

A great blessing came to the Girls' School during this revival.



Priests of the old faith.

The new Girls' School at Raichur is a beautiful building. The dormitories are well underway. 130 girls are on the school roll this year.

Thirty-four Raichur boys are in other District Boarding schools.

739,500 Hindus dwell in Raichur District. Tinkling temple bells are ever ringing as men and women bow before their idols of stone.

The Christian population of our Community numbers 3,502.

Famine conditions for 5 years have visited us. The suffering has been very great.

Because of the cut four preachers and eight boarding school boys have been dropped.



Returning from Church.



Village Class Leaders.

The preachers are going on tour this week getting ready for the February Evangelistic Campaign.

The new well that has been completed this year is truly a gift of God. We hope that some one will be pleased to send a wind-mill to pump the water for us. We have lots of wind and it is going to waste.

The girls of the Girls' School helped to dig their splendid well by carrying earth. (See picture below)

Two High School boys return this March. We have no salary to pay them and need \$8 per month for each boy.



School girls earning Thank-offering money.

There are 25 preachers on the District which makes 60 villages to one preacher.

There are many calls for preachers and many people ready for baptism but lack of salaries makes us say "No" to the waiting multitudes.

At a recent meeting the preachers said that they would take the cut but pleaded not to decrease the preaching staff. It means lean days ahead and clothing patch upon patch. In Christ's name they are willing to suffer.

The multitudes are ready and waiting. Whom shall we send? How shall we send them? All the workers of the Raichur District pay their tithe. Beloved, how about yours?

C. L. CAMP.



A noon-day camp.

Thanks to Cloud and Son of Macy, Indiana, the Boys' Dormitories are about ready for the roof.

Because of the shortage of funds there is no oil for the night schools and no rent for pastors' houses in the villages.



SIRONCHA is spelled "Responsibility," but is pronounced "Opportunity." It is both in every way. Its area is approximately 5,000 square miles. The population is about 150,000, most of whom are Hindus. There are large numbers of Raj Gonds, Kois and Marias, who are aboriginal tribes with quaint customs. The number of Mohammedans is small. Sironcha town is situated near the junction of the Pranhita and Godavari rivers, 120 miles (7 hours) by motor from the Railway on the North; and 40 miles (2 days) by oxcart from the Railway on the West.



Fording the Godavari River.

The Methodist Episcopal Church began work here in 1893, being supervised by Indian workers and W.F.M.S. Missionaries until 1921, when the present Board missionary

family was appointed. The Christian community now numbers 1223. In 1924 they gave Rupees 2,024 for self-support. Rupees 768 of this amount went towards Disciplinary collections and Benevolences. There are 96 boys in the Boys' Hostel and 124 girls in the Girls' Hostel. 18,000 patients were treated in the Clayson Memorial Hospital and Dispensary in 1924.



Students in the Telugu Bible Institute.

Mission Institutions :—Boys' Schools and Hostel; Telugu Bible Institute; Girls' School and Hostel; Hospital and Baby-Fold; and Widows' Home. Missionaries :—Rev. Judson T. Perkins and Mrs. Perkins, R.N.; W.F.M.S.—The Misses Stella M. Dodd, M.D.; Nell F. Naylor; Mabel E. Simpson, R.N.

In 1924 we had 27 workers. In 1925 we will have only 21 workers. Reason :—Cut in Appropriations. The National Bible Society of Scotland enables us to employ 8 of the above workers as Colporteurs. When the workers and teachers heard about the "Cut" four of them resigned and one took a retired relation. The rest volunteered of their own accord to accept a cut of 20 per cent. of their monthly salaries so that no more workers would have to resign or be dismissed or boys dismissed from the Hostel. Four boys have been sent to live with their parents and attend school as day pupils. In this whole area we have only 13 out-stations where workers live. One of these is being closed. Cause :—"The Cut". The W.F.M.S. now employ 32 Bible-women and five teachers.

At least one half of the area for which we as a Church are responsible, is not being worked at all because we cannot cover this large territory with the small force of preachers and colporteurs we now have.



Some of the Banjaries mentioned in Report.

About a year ago while on tour, we came to a camp of Banjaris or Lombaris. Formerly they were thieves but now they are traders and owners of large herds of cattle. We stopped to preach to them. About 50 men gathered around us to listen. The two head-men asked us many questions about sin and salvation. Finally one of them said, "I feel as though most of my sins were

forgiven. Oh, what wonderful news! I have never heard the like before." They begged us to stay with them for the night. On being told that we could not stay, they handed us Rupees two (66 cents) saying, "We want to give you something for having told us this good news."

The wealthy landlord of one village of about 5,000 inhabitants has promised to build a school house and a residence for the teacher if we will send the teacher. I had accepted his offer before we knew the "Cut" was coming. Now I will not be able to keep my promise even though he does keep his.

Everywhere the people are most friendly. They listen to the Message of Salvation as never before. Recently an old Mohammedan Moulvie purchased a Hebrew Bible. He said, "I have an Urdu Bible, a Persian Bible and an Arabic Bible. I have read them all. Now I want a Hebrew Bible so that I can read it in the original." Inquirers are reported on all of the Circuits. Their faith in the old idols is breaking. Many of the shrines appear neglected. Everywhere the Christian message is accepted as the truth though the hold caste has on them makes them hesitate to come out openly and take baptism. For the past year or two we have been trying to hold the lines gained previously. This year was the opportune time to advance on all lines with an increased force. Instead we must now advance on all lines with a decreased force or retreat. We cannot mark time any longer. The opportunities present on all sides make our responsibilities that much greater. In the name and for the sake of Jesus our Saviour, help us pray through to victory.

JUDSON T. PERKINS.

Page Twenty-One

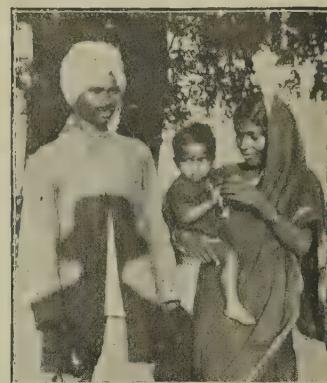
Vikarabad District

VIKARABAD is located near Hyderabad, Deccan, and is the head of a large and growing field, the outstanding features of which are described as follows:—



Village Christians on Vikarabad District.

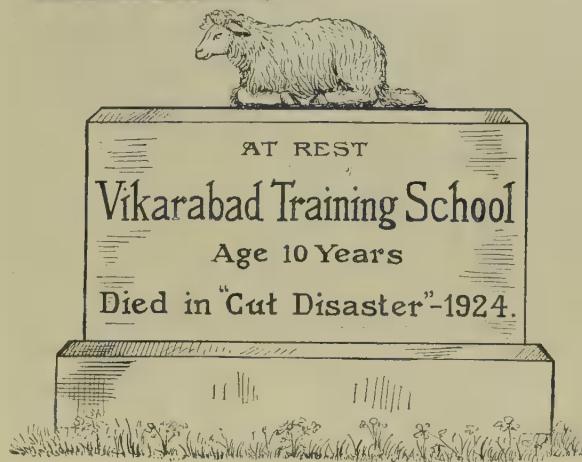
Three-hundred and fifty village congregations, and as many more villages which could soon be entered with the Gospel Light.



Seventy-five Preachers and Pastor-teachers whose wives are engaged as Bible-women, each couple being responsible for about five congregations.



Our Preachers and Bible-women furnish the only opportunity for education and for Sunday Schools to ninety-five per cent. of our Christian children. Two well-equipped boarding schools provide opportunity for better education to our choice boys and girls.



Established ten years ago to equip Pastor-teachers for the village Pastorate and school work. More than half our workers have studied in this institution. Present status described on left.

A well-equipped Hospital under management of an American Surgeon is doing much in the ministry of healing, and also serves to divert the minds of the people from the delusion of healing by sacrifice. (See p. 32.)



Martha Gisriel Dispensary Building.



A Jungle Camp Meeting.

"Folks one time went into the Jungle to hunt, but now they go to pray," was the remark of a Mohammedan who had observed our Jungle Camp Meetings. Preachers, Bible-women, and Missionaries go into the Jungle at appointed times for one week of prayer and waiting for the "Promise of the Father." The experiences received are Pentecostal, the results marvelous.

The hindered by shortage of funds, our faces are forward. The forced retreat can only be temporary. The broken lines must soon be rallied. Our hope is in God from whom our strength cometh. Our workers endued with Power are assuming larger responsibility. Our Indian Church is getting under a larger load. But, friends in the Homeland! Your opportunity in this blessed land is not at an end. In megaphonic sounds the cry is still going forth, "Come over and help us." God awaits your reply.

M. D. Ross.

Yellandu District

"COME over and help us," is the Macedonian cry. Acts 16:9. This too is a call for help in an equally needy field.

Yellandu District is noted for its great and dense jungles or forests as our Western brothers would call them. The jungle people of this region are mostly



Teaching Village Children.

Kois, who are illiterate, poverty stricken and superstitious. They are unable to read the precious word of God. In scores and scores of villages not a single person can be found who is able to read. However, these people do have precious souls the same as we. Jesus died for them also. "But, how shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"



Harvesting the Ragi Crop.

During the last four years since this baby District was begun there have been 430 baptisms. Workers have been stationed to teach and strengthen these baptized converts and to teach their children to read and write. In two other villages there are nearly 200

more who are on the inquirer's list and waiting for baptism. But now this thing which is called "The Cut" comes across our way and we have to stop baptizing these inquirers and shut down some of our schools all on account of this strange thing called, 'financial stringency.' These poor people are doing all they can to get the light they long for, some are providing houses for the workers and to house the schools for their children, but they are too poor to support the workers themselves. In more prosperous villages they have consented to give one-third of the worker's salary.



Carpentry Class.



Recreation after School.

Our Yellandu Boarding School is coming forward encouragingly. All the boys receive vocational training of a practical kind that is helping them in the way of self-support. The boys work three hours each day in the mission garden. In it we raise ragi, brinjals and chilis, fruits and vegetables. For one year now these lads are eating ragi for their morning meal and find it very strengthening. It is the more satisfying since they raised the ragi themselves. The accompanying pictures will tell their own story.



Transplanting Vegetables.

S. NOAH.

Woman's Foreign Missionary Society



1. This is how the girls look when they come. In one district alone thirty new arrivals appeared in our boarding school from the villages, in 1924; in another, twenty-five of these diamonds in the rough were received and still they come.



2. The polishing process goes on and the result is beautiful young women, the pride of our schools, an ornament to any home and a blessing to our church.



3. But the finished product must leave us as they go out to establish their own Christian homes.



4. Not only do they keep their homes but the then school girl, now a Bible-woman, tells the village people of the Christ who will save them.



5. The fruit of their labors is Christian congregations even though they may be simple folks, like the crowd in the foreground, and Christian Churches even though very humble, like the structure behind the group.



6. Another and most encouraging fruit of their labors are happy Christian families.



South India Educational Observations.



What is a school? We never saw one.



Criminal Settlement Children in Belgaum appreciate new methods.



Kolar Teachers practising "Education through play."



Take your crying needs to the missionary! Bidar.



Blackpally, Bangalore, a healthy body for a healthy mind.

South India Educational Observations.

Up - to - date methods give these Hindu Children a good chance—Akhiti-manhalli, Bangalore.



Happy tots learning to write on the sand-board—Akhiti-manhalli, Bangalore.



Village kiddies near Raichur made a joyous Demonstration Class.

A number game.



Bangalore—Intent on figures.



"Sure we like the 'Little Red Hen'. See us put the phrases together"—Vikarabad.

CHRISTIAN LITERATURE

METHODIST PUBLISHING HOUSE

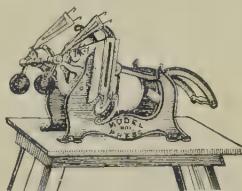
1885 — 1925

FOUNDED BY REV. A. W. RUDISILL, D. D.

PURPOSE—TO MEET THE NEED FOR CHRISTIAN LITERATURE.

First Press Used

Weight 55 lbs.



First item printed on it

John 3 : 16, in Tamil.

LOCATION—Its first work was done in a room 10×12 feet in size and 10 feet high, in the parsonage of the English Church at Vepery.

Its second location was in the same compound but in a small house that had been used for an English school.

Its present location is on Mount Road next to the "Imperial Bank of India." This site has a frontage of 172 feet and a depth on one side of 147 feet and on the other of 301 feet. Present buildings occupy 13,640 sq. feet.

Its floor space is 15,885 sq. feet in extent.

A VALUABLE ASSET—Unused site in front, 172 feet frontage and a depth of 125 feet which is available for building and there is none better in Madras.

DEPARTMENTS: Printing, Binding, Process Block making, Type casting.

While some commercial printing is done, each year is witnessing an increase of distinctively Christian and Missionary Work.

We are nearing the completion of the electrotyping and printing of the Bible in Telugu, S. R. size, 1208 pages, for the British and Foreign Bible Society.

The Gospels also have been electrotyped in Tamil and many thousands of them printed.

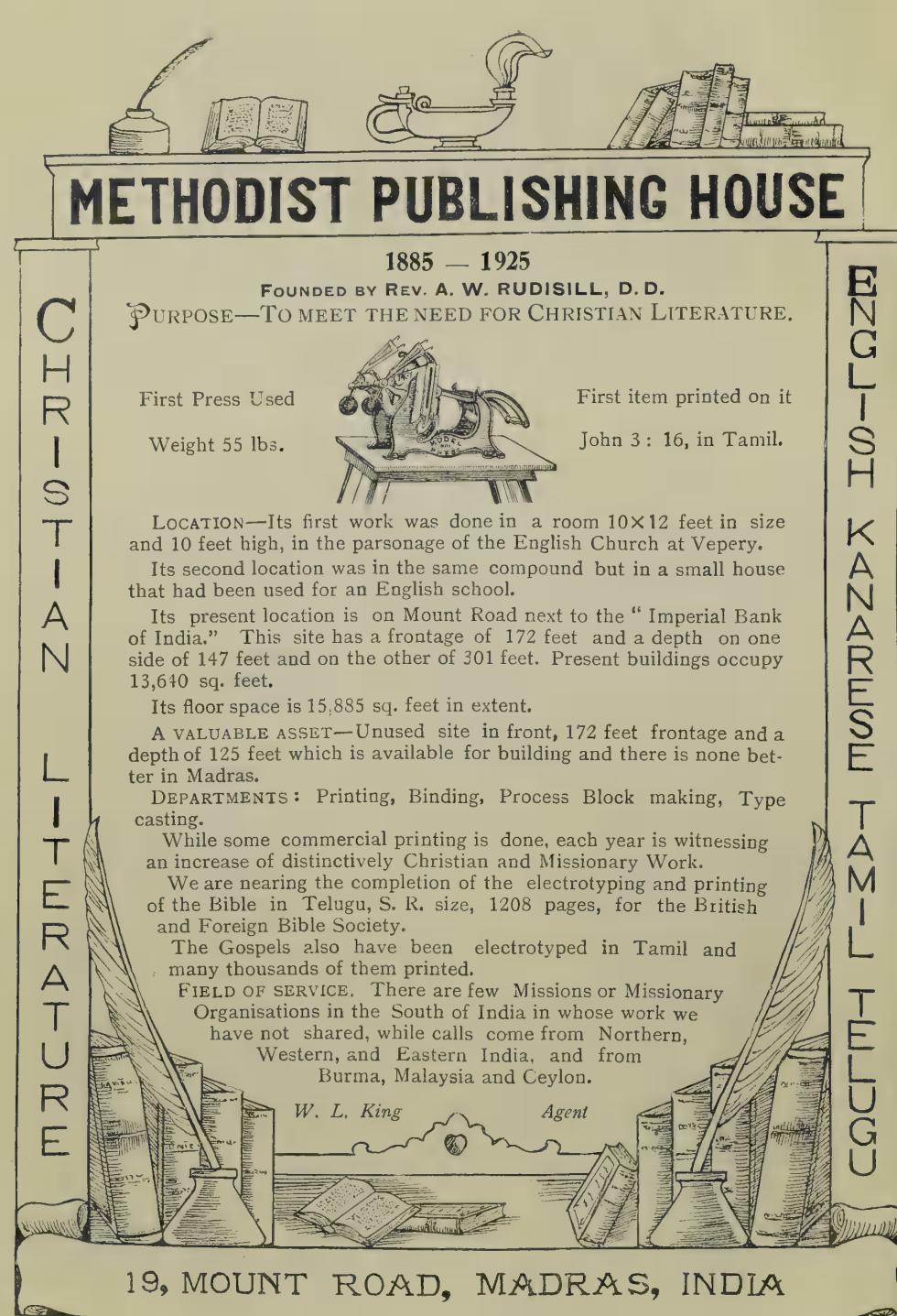
FIELD OF SERVICE. There are few Missions or Missionary Organisations in the South of India in whose work we have not shared, while calls come from Northern, Western, and Eastern India, and from Burma, Malaysia and Ceylon.

W. L. King

Agent

19, MOUNT ROAD, MADRAS, INDIA

TAMIL-TELUGU-KANARAYANAGAM-ENGLISH



Christian Literature.

HE importance of Christian Literature has never been exaggerated.

LIts need has never been properly emphasized.

Methodism's great Founder set the example in production and distribution.

The saddle-bags of his itinerant followers were depositories that reached the last back-woodsman's log house in the forests of America.

What have we done in South India? What are we doing? What is our program?

The picture below gives a little glimpse of recent lines of production.

If you can make out titles you will find periodicals in Kanarese, Tamil, Telugu; books in these languages and in English, of educational and inspirational value and largely intended for the young; Epworth League and Sunday School publications; picture card, and tracts.

You will discover also that the value of the pictorial setting is recognized.

The problem of providing a Christian Literature to meet the varied needs of three great linguistic groups in which a growing Church figures, and of which the people are in the depths of poverty, is very difficult.

Comparatively few have realized the greatness of the need and contributed to the supply either by writing or by gifts of money.

South India Conference has a literature program and is trying to carry it out.

Where periodicals and books must be sold for less than cost of production, the agency of production must be endowed or publications subsidised.



Bidar Mission Hospital.

THIS station is better than 2,200 feet above the sea level and was an ancient health resort. The old walls indicate that one civilization was built on another and the fineness of the old carving on the beautiful stones indicates that civilization was at a high point when it was supplanted. Then came the seven miles of wall and the extensive plans for fortification which were so perfect that history bears witness that the place was never taken by storm but always by siege. The military geniuses of the past realized this possibility and the extensive water supply and the intricate system of drainage tunnels afforded the best possible protection against sickness and demonstrate the marvelous skill of the masons and architects of the past. At any rate it is my opinion that Bidar would afford a healthful location for a large class of diseases.

The entire district is not thus blessed, for, on bullock and pony, on foot and in ox cart they come in for treatment for forty miles. There are large numbers suffering with trachoma and other diseases of the eye; with hookworm; the lepers; the diseases of faulty diet; and then plague, small-pox, and pneumonia, to say nothing of the diseases of immorality and their hereditary effect in the children.



Capt. H. W. Knight, M.D., Medical Missionary at Bidar entering a hut where a Brahmin woman is suffering from Bubonic Plague.

untreated died. Is it fate or neglect? Such yearly experiences with epidemics has led me to start the construction of a tent hospital. While others would be gathering bamboo and straw with which to construct an undesirable hospital, the tentage could be spread and patients treated with care. You can realize that with plague, which is carried by fleas, the dangers to the doctor are unnecessarily great when he is forced to crawl on hands and knees in beside the plague victim.

I inherited a 10-bed hospital with a staff of one compounder, a scrub woman and cockroaches, and scorpions, plus a few other things. The moment I arrived in poured the throng of horrible cases requiring surgical aid. But what can one do? There is the financial cut which means that I shall be obliged to dispense with even the compounder and do an increased amount of work myself besides turning away some of the worst cases I have ever seen in the West or East. There is only one way in which I can carry on and that is to reduce the free cases and confine my skill to those who can pay at least something. That means a 50 per cent. cut in services rendered. Those teeming crowds of outcastes need medical care, but, *remember the cut*.

I came to India with plans for a travelling hospital and dispensary with medical education combined, the motto being, 'Lead leaders in service of their own people in the spirit of Christ'. There have been funds appropriated for a greater share of the travelling hospital but I hope that there will be gifts for running. One must have a staff. I am using a pupil and a patient at present as assistants, nurses, orderlies, compounders, clerks, etc. All in the two individuals.

I trust that some blue slips will prevent the turning away of the lame, the blind and the plague-stricken who have been brought in for miles for relief.

CAPT. H. W. KNIGHT, M.D.,
Late Indian Medical Service.

Ellen Thoburn Cowen Memorial Hospital.

THIS is a land mark that is frequently visited by travellers from the surrounding towns and villages. They come often under much difficulty to tell their tale of woe but here in the Dispensary they receive sympathy, treatment and encouragement. Many remain awhile to rest and regain their lost health. Mothers come in suffering and depart happy with their new babies. There are many expressions and tokens of gratitude received from them. While here, they listen attentively and often to the story of Christ and His love for them.



During the morning hours, the Dispensary is a busy place while the Doctor and nurses are caring for the babies with bronchitis, diarrhoea, skin diseases and burns from superstitious mothers, children with sore-eyes, fevers and injuries, and tired mothers whose ills are immeasurable. While waiting for their turn, they are told how Christ healed the sick while he was here on earth and that he does not make any distinction between the castes.

Here we have a picture of a basket slung from a pole and covered with a cloth to protect the woman who was carried in it many miles so that she might receive the treatment and care at the Hospital which saved her life. Some come in open carts drawn by bullocks, others in closed jutkas, on beds and on foot.



Now we are the proud owners of a real motor ambulance so that we may respond quickly to hurry calls and bring in patients from long distances with less suffering. It is very useful in many ways and enables us to follow up our patients and visit them in their homes in the villages.

EDITH T. MOREHOUSE.

Hulda K. Crawford Memorial Hospital.



Vikarabad, Deccan, India.

If any good Methodist, who has a feeling in his bones that money invested in missions at the present day is not well invested, could hear the sounds that come to my ears this morning he certainly would have a change of heart very soon.

We are in a Mission Hospital in India, one that is but ten years old. What are those sounds that would be so interesting to a Methodist? Let me explain. Next door is a young Indian Christian Doctor of Medicine in his consulting room. There he is examining the patients as they come, the poor who come on foot as well as the wealthy who come in their fancy automobiles.

On the other side we can hear the Christian compounder or druggist who as a school boy some fifteen years ago we turned over our knee when he failed to see the wisdom of a bit of manual labour. Now he is preparing medicines for the Doctor. He has a bit of spare time and I hear him humming a tune, "Safe in the arms of Jesus". A patient comes and he proceeds to fill the prescription. It is promptly done and he instructs the patient how to use the medicine. Sometimes in Urdu, sometimes in Telugu or English, tho I understand he can get along with any one of seven different languages.

A more distant sound comes to our ears, that of the tablet machine, where a man of more



Our first tablet machine.

humble training is turning out compressed tablets for the missionary folk of every denomination in India, and there are many. After the powders are properly prepared a man can turn out from 75 to 100 tablets per minute.

The training of Indian nurses is one of our greatest problems. Possibly we may have to wait for a third or fourth generation to secure the sort of trained nurse that we should prefer. But it is surprising the results that can be obtained with the first generation. Surprising, at least when we consider all the environments with which they have grown up.



Village Ambulance.

H. H. LINN, M. D.

The Clason Memorial Hospital at Sironcha.

TRUE, it does not look like a hospital, it has not much of a staff, its equipment would not make one envious, only a broken barbed-wire fence surrounds it to keep out cattle and drunk men and leopards or even tigers, and it really makes a very small speck on the map of the world or a very brief line in the annals of the Conference; yet during 1924 almost 1,800 treatments were given in its dispensary and 456 inpatients received care. This year has had a strenuous beginning for in one month's time 100 patients were admitted, 74 of whom had measles and bad ones, too. Yes, even with our new isolation ward we were more than full.



The Hospital Staff.



A section of the "Baby-show" taken while I was giving an address.

Daily on the verandah a Bible-woman tells the old but strange, new story to any who will listen. Our babies are a happy little flock. They are going to have a little new house some day. We think they are worth building a wall around and wish you thought so, too.



Guess how big we are.



The Lambs of the Sironcha flock.

S. L. DODD, Physician in Charge

Baldwin Boys' High School.



"Boy Scouts."—English boys, Anglo-Indian, Indian and Parsee are all One in "Scoutdom."

DOES English work pay?—Better say—"Are children's souls worth saving?" John left Baldwins' a few years ago. He is in a village—the only European. Is it worthwhile that he is a Christian?

When Stephen was six his home was broken up. There was no money to feed or clothe him but somehow for three years this little English boy—tossed to us from the wreckage of a broken home—has paid his way with smiles and happy obedience. And if, in later life, his decision "to be a preacher" is right we will agree that Baldwin's decision to "give him a chance" was right also.

Frank's Methodist father lost his eyesight, his position and his wife within a few short weeks. Frank and his brother came seeking admission. Baldwins took them. Should it have refused?

William is a Baldwin boy. He went on to Agriculture College. Now he raises rice and plantains and lives a Christian life in a district where there is no Mission. Is his influence over scores of coolies and workmen worth while?

A Parsee wants his son educated in an English School. So Peroze comes—the very picture of a little tanned Cupid. Peroze learns English—and other things. One day he speaks to his teacher of these other things. "I like this Jesus that you all talk about. We have a kind of Jesus in our religion but I like this Jesus best."

And Raju would go to an English School. His father has a coffee plantation and in his veins runs the blood of India's noblest sons. Raju also learns other things and speaks to the boys of them. He is just leaving school now and making his life decisions. "I read my New Testament every day when I am at home. My mother does not like it very well but I read it any way."



Baldwin Boys who joined the Methodist Episcopal Church in April, 1924.

So after all is it really a question of 'paying'? Isn't it rather a question of whether we will meet the needs of these His 'little ones' in a way which will be well pleasing in His sight?

ZENAS A. OLSON.

Baldwin Girls' High School, Bangalore.

WHAT'S the Use of the Baldwin Girls' High School?

1. It provides an attractive, artistically arranged School Home situated in spacious grounds, in the beautiful climate of Bangalore.

2. It provides a thoroughly good education for each child from the kindergarten to Matriculation.



Baldwin Girls' School in Camp.

3. It exerts a strong influence for good on the Anglo-Indian community and considers the careful inculcation of Christian principles and ideals to be of paramount importance.

4. It provides unusual facilities for Physical development of the healthiest sort. Games are carefully supervised, keen competition and friendly team rivalry are encouraged, and careful medical attention is arranged for.

5. It looks to the future, and tries to prepare its girls to be wise and happy keepers of the home, and intelligent factors as citizens. "Old Girls" of the school are now making good records as nurses, teachers, and assistants in Missions. We dream of the day when the school will have its stamp on homes in every part of India and when it will be better equipped to meet the needs of the community. To this end we need—

- New Classrooms.
- A School Infirmary.
- A Motor Car.
- A Handcraft Building.
- Laundry equipment.



Camp Cooking.

Who Will Help us Make These Dreams Come True ?

MURIEL ROBINSON.

Wilbur Paul Graff Baby-Feld, Rolar.



FEED MY LAMBS." These words of the "Friend of little children" speak to us from the corner stone of the Wilbur Paul Graff Baby Fold. And when we hear the little ones in Kindergarten repeating in their sweet childish voices, "Jesus said: 'Lovest thou Me?—Feed my Lambs'" Our hearts are filled with praise that Our Father has given us this wonderful privilege of ministering to the lambs of His Fold. Two years ago, we brought our family into this new home. At that time we

had twenty children who had outgrown their little corner in the hospital. In these two years, the number has more than doubled so one can see the real importance of the institution. In this land of ignorance, superstition and vice there is no greater need than a home where the unwanted and unloved little ones may find love and care.



In God's out of doors.

Four of our largest children are six years old and leave us this year for Mission Schools. They are having a start in their School work both in Kanarese and English—consequently it will not be so hard for them when they reach their new home. Besides the class work for the older ones, we have a Kindergarten for all who can walk. How I wish you might see the joy of these little ones in those hours of music and games.

As you see from the picture, another happy time is when the children take turns in going for a ride with our faithful old Prince and the gardi. These hours not only afford pleasure and recreation but the lessons in nature study give to the children glimpses of the wonders in God's out of doors.

The picture of the children under the tree was taken Christmas morning and shows them with their toys making a Christmas tree by decorating the one in the playground. Our first year here for their Christmas we trimmed one of the trees growing out in our compound. This year we had our Christmas celebration in the Kindergarten room. The decorations



were all "home made" and the children shared in the joy of the making. The gifts were dolls and strings of beads and a few toys—all of which came in boxes from America.



A box from home.

we try to make others think we are, but what we *really* are. Please pray that each one of us who is intrusted with the care of His lambs may be so filled with the Christ that He may be impressed upon each little life.

—
ETHEL WHEELOCK.

Conference Nurses' Training School.

THE Nurses' Training School at Kolar has as its aim to train young Indian Christian women to intelligently carry out the Doctor's orders for the patients, to give intelligent and loving nursing care, and to do these things with the Spirit of

Christ. It aims to keep only such students as have felt a call to this work for only such will succeed. Incidentally it gives them high standards of truthfulness, of honesty, of obedience, of giving of themselves unstintingly without thought of personal gain, and of real loyalty. It sets before them the opportunity of very definite service for their Master as their every action and word are read as a book either for or against Christianity by the Muhammedans, Hindus, and others to whom they minister.

A new building for nurses in training is greatly needed. We are looking forward to the day when all classes can be conducted in quarters specially adapted to the needs of these students.

We have fourteen nurses in training. The Seniors are preparing for positions in our mission hospitals, schools, and evangelistic work.

ALTA GRIFFIN.



Senior Nurses.

Kolar Normal and Training Institute.



Kolar Training School.

THIS technical School was begun over 35 years ago, by Miss Anstey, a Scotch lady of great faith, who during the great famine assumed the care of over 500 destitute children. To give the older boys useful occupation that would help towards their support the carpentry shops were opened.

When after a few years she found that the work was becoming too large for her to continue it, our Church represented by Rev. J. E. Robinson and Rev. A. H. Baker took it over, the last named taking charge of the work. He was shortly after succeeded by the Rev. W. H. Hollister who by his practical genius and missionary devotion built up a Trades School producing furniture and implements annually to the value of one-third of a Lakh of rupees.

Its fine pieces of teak and rose-wood furniture are sent all over India with occasional orders from England and America. The missionary on the field can have comfortable beds and chairs at about half the cost of American furnishings.

Like the water-brook that turns the mill that supplies the bread-flour, so these shops keep turning out a livelihood for quite a number of men and boys (60), the boys to learn their trade and the men to earn the where-withall to supply their growing families.

According to ordinary Indian standards physical work is considered degrading, but our boys have learned that carpentry is a noble calling followed by our own Savior, while he lived in lowly Nazareth and wrought in his father's shop. The mechanics who go out from this school have made good records for themselves, elsewhere. Lonely mission stations have been enabled to help themselves, through the trained carpenters, to set up their own buildings and station equipment. Then too, the Institute has given much towards the evangelistic work of the District, rendering it less dependant on the Appropriations than other Districts. Today, others are beginning to emulate this program and are seeking through local mission industry to work in the direction of self-support. While this will require a series of years yet eventually it will spell not only self-support but even mission undertaking for other needy fields.

H. F. HILMER.



"The Plow that put Kolar on the map"

Bangalore English Church

BANGALORE,—India's Garden City, has a strong pull for Pensioners from every part of India. Here, for this very reason, is our most prosperous English Church in the Peninsula for the Domiciled and Anglo-Indian Community.

Bishop William Taylor's Evangelistic services in 1875, and the Class Meetings he formed, take us to the foundations of this live Church with its large and enthusiastic congregation.

The Picture shows the present Pastor and his wife with their loyal band of helpers in the various activities of the church.



The Sunday School is one of the most encouraging aspects of the work. It is divided into departments, in all of which systematic instruction is given. Total number of scholars 180; Teachers and officers 18. We have two other Sunday Schools also, in Shoolay and Blackpulli with a total membership of 144.

The Ladies' Aid with its nearly 50 members is a most flourishing asset. Miss Grace Stephens its tireless President is also our Honorary Deaconess, supplementing the Pastoral care of the Church by her extensive visitation of our membership. We much regret her absence from the picture, due to being away on Summer Vacation.

The Men's Mutual Improvement Society holds a fortnightly meeting at which Lectures by selected speakers on vital subjects are given. It has had a long and useful service and now moves forward with Mr. G. T. Bridges as President and Major Pruce as Secretary and Treasurer.

Committees on Temperance, Social Service and sick visitation are always at work.

The Junior and Senior Epworth Leagues are doing their distinctive work. The Senior League boasts of a thriving Tennis Club.

The Church Library consists of nearly 1000 books, apart from several daily papers and magazines. It is well patronised and is under the care of the Librarian—Mr. John James—connected under Bishop William Taylor in 1874!

Apart from its contributions towards Pastoral Support and its Annual Conference and Local Benevolences, this Church strengthens its Missionary spirit by maintaining an excellent Vernacular Primary Boys' School in Blackpulli, with 110 pupils taught by a Headmaster and five Teachers.

W. G. GRAY, *Pastor.*

T. R. JAMES, *Secretary and Treasurer.*

In Conclusion



Hold the fort for
we are coming.

Our coming band of
workers, who take
their lessons in the
Summer school like
their fathers and
mothers.

Growing Mission children—industrial and agricultural activities—hungry hearers of the word;—thus, this and every page of this booklet throbs with the purpose of Kingdom enterprise. Through picture and compact phrase we have sought to tell the story of South India Conference. Read again that poem on page 11 and catch the spirit of service for the Land of the Open Door.



Tube roses—the first fruits of their labors.—Sironcha.



The persecuted of twenty years ago is today heard gladly.

One hundred missionaries welcome your interest, your prayers and active co-operation towards the fulfilling of the Great Commission in South India.

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Methodist Episcopal Church. South India
Conference.
Messenger of the cross. -- [S.l. :
s.n., ca. 1924]
42 p. : ill. ; 25 cm.

1. Methodist Episcopal Church--India
--History. 2. Methodist Church--India
--History. 3. Methodist Church--
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